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any good which it may have done in this direction is more than counterbalanced by the daring and irreverent agnosticism of the author which he delights to flaunt in the face of the reader.

In the appendix we are told that for twenty-five years our author has been "a careful and close student of the whole range of psychical phenomena, so far as time and opportunity have permitted." Then follows this statement: "If so much as a hair or a grain of sand be moved, though it be only the fraction of an inch, by any power which is not 'psychical,' in the scientific sense, then it seems to me that we have crossed the Rubicon that separates our ordinary life from what is called the 'spiritual.' And if this movement be under the guidance of intelligence, then it demands something more than physics to account for it."

Then come the instances, the psychic "facts," on which the writer builds his convictions as to the immortality of the soul. They are of two classes: those which have come under his own observation and those which he accepts on the evidence of others. The greater number are of the latter class, and the author has drawn freely upon a pamphlet of his own, called "Psychics—Facts and Theories," for his materials. But after all has been said, and the relative values of telepathy, clairvoyance, and clairsaudience, and ghosts, or apparitions, have been discussed, we are finally presented with the cheering and encouraging outlook that "*we are on the eve of discovering the other country as Columbus discovered America.*"

We have been following an "ignis fatuus" through the murky marsh—"only this and nothing more."

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R. H. STARR.

A SCOTCH THEOLOGICAL THINKER.

FUNDAMENTAL IDEAS OF CHRISTIANITY. By John Caird, D.D., LL.D., late Principal and Vice Chancellor of the University of Glasgow. New York: The Macmillan Co., 1899.

This book of two volumes gives us the Gifford Lectures,

delivered at the University of Glasgow, in sessions '92-3 and '95-6, by the then Principal, Dr. John Caird.

The lectures are happily prefaced by a memoir of their gifted and eloquent author, written by his brother, the Master of Balliol College, Oxford. It takes the form of a biographical sketch, and serves not only to enhance the reader's interest in the book, but to help him to understand the scope and purpose of the lectures. It gives us the intellectual growth of the scholarly preacher, his transformation into the fearless professor and his ultimate elevation to the principalship of the university, and, in thus tracing the growth and development of a remarkable mind, it gives us the key to Dr. Caird's theology and philosophy.

The author's own account of his opening lecture at the university, as cited by his brother, reveals to us the tone and temper of a theological system which was to startle and stagger Scottish Presbyterianism in one of its strongholds, and lets us into the secret of a philosophical system which had been already given to the world in Dr. Caird's "Evolution of Religion," and which was destined to supplant the Mansel-Hamilton theory of an impassable gulf between the human and the Divine, the finite and the Infinite.

The essence of Principal Caird's contention lies in the distinction which he is careful to make between knowing perfectly and knowing at all. "The trees," as he says elsewhere, "shall not grow into the sky, but they shall grow toward the sky," or, as Prof. Flint puts it, "Man is the image of God, but not the measure of God." "The conviction that God can be known, and is known, and that in the deepest sense all our knowledge is knowledge of him," says the Master of Balliol, "was the corner stone of the author's theology."

"Religion," says Principal Caird himself, "by its very nature contains and must ever contain an element of mystery; but a religion all mystery is an absurd and impossible notion. Finite intelligence cannot be the measure of the Infinite. The realm of truth is inexhaustible, and the high-

est human intelligence at its farthest point of progress and spiritual knowledge must still see stretching away before it the region of the unknown, the unfathomable depths of that Being before whom the befitting attitude must ever be that of humility, of reverence, of awe, and inspiration. But it is obvious that these emotions owe their existence and their strength to the fact that their object is contemplated as something more than the unknown, and that we must conceive of that in him which lies beyond our knowledge as, though unknown, not unknowable." Again: "That which makes reverence a possible and a wholesome feeling is that it is reverence not for a mere blank inscrutability, but for what I can think of as an intelligence essentially the same as my own, though far excelling mine in its range and power, and the salutary humility which possesses me in the presence of such minds arises from the fact that I know and can appreciate the thing which they are, and that I see in it that which dwarfs my own petty attainments. In like manner the grandeur which surrounds the absolute, the infinite reality beyond the finite, can only arise from this; not that it is something utterly inconceivable and unthinkable, but that it is for thought or self-consciousness, the realization of its highest ideal of spiritual excellence."

The founder of the Gifford lectureship limited its province to the subject of natural religion, and expressed a wish that the subject be treated as "a strictly natural science like astronomy or chemistry." But the title of the lectures as delivered by our author is "Fundamental Ideas of *Christianity*." The opening lecture is on "Natural and Revealed Religion," and Dr. Caird declines to recognize the popular distinction between the two. In his view the distinction does not exist, and he consequently treats of subjects which to the average intellect have no place in the Gifford lecture course.

Such topics as the Christian idea of God and the relation of God to the world are presented as closely allied to the origin of evil. Theories of the incarnation, and the idea of the atonement and the kingdom of the Spirit, all are in-

cluded in the scope of the university lectureship. The pre-Christian religions point forward and lead up to the one religion of Jesus Christ. The true conception of God is that of trinity in unity, and this is worked out along the ontological line of a subject, an object and the relation between the two. From human relationships we are carried to relations that transcend the limits of time. The doctrine of the essential Trinity, the life and love of the Godhead in and through all eternity, is presented with all the wealth of imagery and diction for which the author was celebrated. Certain expressions in the New Testament "suggest to us the thought of an eternal past as the scene of the movements of an ineffable and boundless love, of an absolute reciprocity of thought and feeling in the life of the Eternal, of Infinitude yielding itself to Infinitude, of God as knowing and being known, loving and being loved by God."

Dr. Caird was preëminently a Christian philosopher. Coupled with the rare insight of the metaphysician is the spiritual intuition of the reverent and devout believer in Jesus Christ, and it is therefore in the second volume, and on the subjects connected with the incarnation, that we find him at his best. In reply to the persistent humanitarianism of to-day, with its demand for a human Christ, who can sympathize with troubled and sorrowing men, he pertinently asks whether the world has forgotten that mercy is an attribute of God. The eager but unnecessary cry for the purely, though perfect, human is met by the presentation of the divine in all its fullness as meeting and satisfying every human need. A fitting and salutary rebuke is deftly administered to an age that in its greed for a human Christ has well-nigh forgotten its God.

"Can God not sympathize with us?" asks Principal Caird. "Is it not a false conception of the nature of God which ascribes to him a moveless impassibility, a rigid immutability, impervious to any participation in the trials and sorrows of his children? God is love; but does not love lack its every essence, its supreme expression, if we think

of him as incapable of compassion, of sympathetic emotion, for the calamities and griefs that befall its object? Does it destroy the reality of Christ's sorrow and suffering for man to think of it as a sorrow which, while truly human, penetrates to the very heart of God?"

Our author is not a technical theologian. His Scottish intellect and his early religious training combined to frame an earnest and honest soul; but neither the one nor the other formed any bias toward "systematic" theology as such. He rather shunned the subtleties and niceties of the schools, and this state of mind, we think, stands out advantageously when such subjects as the kenosis and the earlier misconceptions growing out of the two natures in the one Christ are touched by this master hand. Here we get the richest and the freshest of Dr. Caird's thought. The space at our command will not permit us to enlarge here, but we cannot forbear to give two or three brief quotations.

Speaking of the kenotic theory, the author says: "The Being who limits or suppresses His infinitude becomes finite and nothing more." "The same being cannot abandon its infinitude and possess it." "If God, or the eternal Logos, lays aside, in order to become human, every divine attribute which would render the incarnation or union with a human personality impossible—ceases, in other words, to be omnipresent, omnipotent, omniscient—what becomes, it may be asked, of the government of the world during the thirty years of this eclipse of Divinity?" The cosmic functions of the Logos must have ceased.

The element of truth which he conceives to underlie the doctrine of the humiliation of God is that of a sympathizing and self-sacrificing God, and to the development and expression of this great truth he bends all the energies of a clear mind and a facile pen.

Again, we know of no better presentation of the error of Apollinaris than is given in the second volume. It is only the union of a "maimed or mutilated humanity" with the divine which Apollinarianism gave to the world. In order

to form a union it leaves out of the nature to be united to God its highest and most important element. "The result, in short, which it gives as the representation of the presence of Christ is not a divine in union with a human nature, but a divine nature in union with the nature of an animal."

In fact, the chapters which treat of the hypostatic union are bright with devout and original thought, and will amply reward the earnest student in the fields of Christian theology. The dominant idea of the author comes to the front again, and the reader grows to feel the reasonableness of the incarnation as he imbibes the teaching of a man who held and felt that there was no impassable gulf between God and man made in the image of God.

The chapters on the Christian idea of God and the idea of the incarnation are inseparable. They should be read together. The latter are the complement of the former.

We cheerfully recommend this book to those devout spirits who want to think and are not afraid to think, and we feel sure that they will not be disappointed in their quest for truth at the hands of an author who speaks as follows:

"That which is impossible in the relation of man to man, of the finite to the finite, is possible in the relation of man to God, of the finite spirit to the Infinite. That absolute surrender of thought and will which no man can yield to another, it is the supreme ideal of man's moral and intellectual nature to be capable of yielding to God. We cannot take up and transfer to ourselves the convictions and beliefs, the affections and volitions, the intellectual and moral life of any other finite being; but it is the very glory of our nature to surrender our intelligence to the Infinite Wisdom, our will to the all-perfect Will; to abandon all opinions, to suppress every volition that pertains to us as mere individuals, and to let the Infinite and eternal life flow into and dominate our whole life and being. . . . It is possible to attain, and then only have we reached the perfection of our being when we have attained to a spiritual life in which the very mind and will of God become identified with our own, in which it

is God's thoughts our mind thinks, God's will that worketh in us, the very life of God in which we participate."

R. H. S.

THREE VOLUMES OF VERSE FROM THE OHIO VALLEY.

I.

MYTH AND ROMANCE. By Madison Cawein. New York: G. P. Putnam's Sons.

It is with interest that the present writer has watched Mr. Cawein's career of frequent publication. What industry! What perseverance! And, given talent, what else is needed but industry and perseverance? Mr. Cawein has long since become master of the fine, distinguished poetic phrase, the exquisitely wrought-out metaphor. Never has he lacked, except when under the influence of Browning, the dear old British Goth, a flattering tunefulness and a certain verbal prestidigitation, which, while often making his poems hard to understand as wholes, invariably rendered them delightful by stanzas and lines. Never, perhaps, has Mr. Cawein printed a piece of verse without giving therein unmistakable evidence of true talent. The present modest book, however, for the first time will assure the skeptic beyond question that Mr. Cawein has inspiration.

For the first two pieces of the collection Mr. Cawein's critic was prepared by his previous work. The "loamy odors of old solitudes," the eyes of the Oread, "constellated dusk," the "dim ambuscades of sun-embodied perfume," are poems condensed into phrases.

Do not the flowers, so reticent, confess
 With conscious looks the contact of a god?
 Does not the very water garrulously
 Boast the indulgence of a deity?
 And, hark! in burly beech and sycamore
 How all the birds proclaim it! and the leaves
 Rejoice with clappings of their myriad hands!
 And shall not I believe, too, and adore,
 With such wide proof? Yea, though my soul perceives
 No evident presence, still it understands.